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Journal of a residence in Siam, and of a voyage along the coast of China to Mantchou Tartary, by the Rev. CHARLES GUTZLAFF.

(continued from page 64.)

DURING this interval of uncertainty, my indisposition had increased to an alarming degree; when I was surprised by the arrival of one of my mercantile Chinese friends, a native of the eastern part of Canton province, who felt himself interested in taking me to China. He used every argument to prevail on me to embark; but, as I was verging so fast to the grave, I was reluctant to comply. Nevertheless Lin-jung (for this was the man's name) succeeded, for his arguments were imperious; and I agreed with captain Sin-shun, the owner of the junk Shun-le, to embark in his vessel for Teen-tsin. This junk was of about 250 tons burden, built in Siam, but holding its license from Canton; it was loaded with sapan wood, sugar, pepper, feathers, calicoes, &c., and was manned by about 50 sailors.

The 3d of June was the day appointed for our departure. Mr. Hunter, Capt. Dawson, and Mr. MacDalnac, had the kindness to accompany me on board the junk. I am under very great obligations to the first of these gentlemen, for his frequent and ready support, to the utmost of his power, of any measures that could tend towards the civilization of the natives. When I got on board, my cabin, in the steerage, was

pointed out to me; it was a hole, only large enough for a person to lie down in, and to receive a small box. I had six fellow-passengers. One of them, a captain 60 years of age, was obliged to become a passenger, because his own junk was unseaworthy, having sprung a leak whilst moored in the Meinam. He was my declared enemy; a master in opium-smoking (using the drug to the amount of about one dollar per day); a man thoroughly versed in all sorts of villainy; and averse to the instruction of his countrymen; though, at the same time, he was well aware of the superiority of Europeans, and knew the value of their arts. His son was an insolent youth, well trained for mercantile transactions; and anxious to amass wealth; he became my friend and neighbour. My mercantile friend, already mentioned, had a cabin beneath mine. He was remarkable for deceitfulness, loquacity, childish pride, and unnatural crime. His companion in trade was wealthy, self-sufficient, and debauched, but polite. In the practice of wickedness and deceit, no one was superior to captain Fo, another of my fellow-passengers. This man had formerly been in command of a Siamese junk, bearing tribute to China, and was shipwrecked on the coast of Pulo Way. On his release from that island, he returned to Bankok. Being skilful in various sorts of workmanship, especially in painting and mechanics, he at length gained so much property, that he was able, this year, to put some hundred peculs of goods on board a junk, and to proceed to China, where he had two wives still living. He was devoted to opium, and prone to lying; but, according to his own declaration, my best friend.

Our captain, Sin-shun, was a friendly man, well versed in the art of Chinese navigation; but, unhappily, long habituated to opium-smoking. His younger brother showed himself to be a man of truth; he was my private friend and associate, in every sort of trouble. One of the captain's brothers-in-law was

the clerk; he denominated himself (from the moment I steped on board), my younger brother; paid attention to the instructions of the Gospel; and abstained from every sort of idolatry. The pilot claimed cousinship with me, being (as he said) of the same clan. He was little versed in the art of navigation, but had never been so unlucky as to sail his junk on shore. He was a man of a peaceful temper, a yielding disposition, and a constant object of raillery to the sailors. To all his good qualities, he added that of opium-smoking, in which art he had made considerable proficiency. His assitant was quarrelsome, but more attentive to the navigation than any other individual on board; and he, also, as is the case with almost all the pilots, was trained up to the use of the drug; after having inspired the delicious fumes, he would often, against his inclination, sleep at his watch. All the principal persons, on whom depended the management of the vessel, partook freely of this intoxicating luxury; by which they were alternately, and sometimes simultaneously, rendered unfit for service.

When I embarked, though in a very feeble state of body, I cherished the hope, that God, in his mercy, would restore me again to health, if it were his good pleasure to employ in his service a being so unworthy as myself—the least, doubtless, of all my fellow-labourers in the Chinese mission. I took with me a large quantity of Christian books, and a small stock of medicines,—the remnant of a large remittance, made, not long before, by some kind English friends. I was also provided with some charts, a quadrant and other instruments to be used in case of emergency. Long before leaving Siam, I became a naturalized subject of the celestial empire, by adoption into the clan or family of Kwo, from the Tung-an district in Fuhkeen. I took, also, the name Shih-lae, —wore, occasionally, the Chinese dress,—and was recognized (by those among whom I lived), as a member of the great nation. *Now*, I had to conform entirely

to the customs of the Chinese, and even to dispense with the use of European books. I gladly met all their propositions, being only anxious to prepare myself for death; and was joyful in the hope of acceptance before God, by the mediatorial office of Jesus Christ. My wish to depart from this life was very fervent, yet I had a sincere desire of becoming subservient to the cause of the Redeemer, among the Chinese; and only on this account I prayed to God for the prolongation of my life.

In three days after embarking, we passed down the serpentine Meinam, suffering greatly from the swarms of musquitoes, which are a better defence to the country than the miserable forts, built at the mouth of the river. Such was my debility that I could scarcely walk; I could swallow no food; and for some time river-water alone served to keep me alive. During the night of the 8th of June, I seemed to be near my end; my breath almost failed, and I lay stretched out in my berth, without the assistance of a single individual; for my servant Yu, a Fuhkeen man, thought and acted like all his countrymen, who give a man up and leave him to his fate, as soon as he is unable to eat rice. While in this exceedingly depressed state, so much consciousness remained, that I was able, at length, to rally a little strength, and leave my cabin; scarcely had I reached the steerage, when a stong vomiting fit freed me from the danger of suffocation.

On the 9th day of June, we reached the bar, where there is very little depth of water: here we were detained for some time. Every vessel built in Siam, has a Siamese noble for its patron: the patron of our's was the highest officer in the kingdom, who sent one of his clerks on board, to see us safe out to sea. This man was greatly astonished at seeing me on board a Chinese junk, and expressed some doubts in regard to my safety. In fact, all my friends expressed their fears for my life, which might fall a prey, either to the rapacity of the

sailors, or to the villainy of the mandarins. Many fearful dangers were predicted concerning me; there was not one individual who approved of my course; and I had no other consolation than looking up to God, under the consideration that I was in the path of duty.

In three days we were able to pass the bar, but it was effected with much difficulty. When the tide was in our favour, a cable was thrown out, by means of which the vessel was moved forward, in a manner which did high credit to the sailors.

The people treated me with great kindness; regretted the loss of my wife, whom most of them had seen and knew; and endeavoured to alleviate my sufferings, in a way which was very irksome. The poor fellows, notwithstanding their scanty fare of salt vegetables and dried rice, and rags hardly sufficient to cover their nakedness, were healthy and cheerful, and some of them even strong. They highly congratulated me, that at length I had left the regions of barbarians, to enter the celestial empire. Though most of them were of mean birth, the major part could read, and took pleasure in perusing such books as they possessed. In the libraries of some of them, I was delighted to find our tracts. It has always afforded me the greatest pleasure, to observe the extensive circulation of Christian books; this gives me the confident hope, that God, in his great mercy, will make the written word, the means of bringing multitudes of those who read it, to the knowledge and enjoyment of eternal life.

On the 14th of June, some Siamese came on board to search for me; not knowing their intentions, I withdrew. If, at this moment, the message they brought had been delivered to me, my feeble frame would perhaps have fallen; but it was not till long afterwards that I heard, that my dearest infant daughter had died soon after I embarked. The mournful tidings excited the deepest grief. After this, I passed several days alone in my cabin, which was constantly fill-

ed with the vile smell of opium fumigation. As soon as the men laid down their pipes, they would indulge in the most obscene and abominable language; thus adding offence to offence. All this I had to bear patiently, till I acquired sufficient strength to talk with them; I then admonished them, in the plainest terms; and, contrary to my expectations, received, from some, apologies for their ill conduct towards me.

At length our passengers had all come on board, and the men were beginning to heave the anchor, when it was discovered that the junk was overloaded; a circumstance which very frequently occurs, as every individual takes as many goods on board as he pleases. The captain had now to go back to Bankok; immediately on his return, some of the cargo was discharged; and on June the 18th, we finally got under weigh. But we moved very slowly along the coast of the Siamese territory, attempting to sail only when the tide was in our favour. Proceeding eastward, we anchored near the promontory and city of Bamplasoi, which is principally inhabited by Chinese, and is celebrated for its fisheries and salt works. Here the Siamese have some salt inspectors, and keep the country in complete subjection. On the 19th, we espied Kokram,—formerly the resort of pirates,—it is an island with a temple on its summit, in which is a representation of Budha in a sleeping posture. On arriving at this place, the Chinese, generally, make an offering to this indolent idol. Those on board the richly laden junks, make an offering of a pig; poor people, are satisfied with a fowl or duck; both which offerings, are duly consumed by the sailors, after having been exposed a short time to the air. Concerning this practice, so repugnant to common sense, I made some satirical remarks, which met with the approbation of the sailors, who, however, were not very anxious to part with the offerings.

I now began to cherish the hope that my health was recovering, and turned my attention to Chinese

books; but great weakness soon compelled me to abandon the pursuit, and to pass my time in idleness. My fellow-passengers, meantime, endeavoured, by various means, to keep up my spirits, and to amuse me with sundry tales about the beauty of the celestial empire. My thoughts were now more than ever directed to my heavenly abode; I longed to be with Christ, while I felt strong compassion for these poor beings, who have no other home to hope for than an earthly one.

After having passed cape Liant, which in most charts is placed too far west by two degrees, we approached Chantibun, a place of considerable trade, and inhabited by Siamese, Chinese, and Cochinchinese. Pepper, rice, and betelnut, are found here in great abundance; and several junks, principally from Canton, are annually loaded with these articles. Ships proceeding to China, might occasionally touch here, and trade to advantage.

When my strength was somewhat regained, I took observations regularly, and was requested, by the captain and others, to explain the method of finding the latitude and longitude. When I had fully explained the theory, the captain wondered that I brought the sun upon a level with the horizon of the sea, and remarked, "if you can do this, you can also tell the depth of the water." But as I was unable to give him the soundings, he told me plainly, that observations were entirely useless, and truly barbarian. So I lost his confidence; which, however, was soon recovered, when I told him that in a few hours we should see Pulo Way. On this island, 100 years ago, a British fort was erected; but it was afterwards abandoned, on account of the treachery of some Bugees troops, who murdered the English garrison. During the civil wars in Cochinchina, near the close of the last century, Kaungchung, the late king, took refuge here, where he lived, for several years, in a most wretched condition. In the year 1790, he made a descent upon his own

territory, gained over a party, expelled the usurpers, conquered Tonquin, and by the assistance of Adran, a French missionary, improved the condition of his whole empire. Some time back, the island was the retreat of Malay pirates; but at present, it is the resort only of a few fishermen, and is wholly covered with jungle.

With the utmost difficulty we arrived at the mouth of the Kang-kau river, in Camboja, where there is a city, which carries on considerable trade with Singapore, principally, in rice and mats. The Cochinchinese, pursuing a very narrow policy, shut the door against improvement, and hinder, as far as they can, the trade of the Chinese. They think it their highest policy to keep the Cambojans in utter poverty, that they may remain their slaves for ever. Among the several junks at this place, we saw the "tribute bearer," having on board the Siamese ambassador. Though the Siamese acknowledge, nominally, the sovereignty of China, and show their vassalage, by sending to Peking, tribute of all the productions of their own country; yet the reason of their paying homage so regularly, is gain. The vessels sent on these expeditions are exempt from duty, and being very large, are consequently very profitable; but, the management of them is intrusted to Chinese, who take care to secure to themselves a good share of the gains. Within a few years several of these junks have been wrecked.

On July 4th, we reached Pulo Condore, called by the Chinese Kwun-lun. This island is inhabited by Cochinchinese fishermen. The low coast of Camboja presents nothing to attract attention; but the country seems well adapted for the cultivation of rice. When we passed this place, the Cochinchinese squadron, fearful of a descent of the Siamese on Luknooi, were ready to repel any attack. Of eight junks loaded with betelnut this year at Luknooi, and destined to Teen-tsin, only four reached that harbour; and of these, one was wrecked on her return voyage.

At this time, though I was suffering much from fear and sickness, I found rich consolation in the firm belief, that the gospel of God would be carried into China, whatever might be the result of the first attempts. The perusal of John's gospel, which details the Saviour's transcendent love, was encouraging and consoling, though as yet I could not see that peculiar love extended to China; but God will send the word of eternal life to a nation hitherto unvisited by the life-giving influences of the Holy Ghost.—In these meditations, I tasted the powers of the world to come, and lost myself in the adoration of that glorious name, the only one given under heaven whereby we must be saved. Under such circumstances, it was easy to bear all the contempt that was heaped on me; neither did the kindness of some individuals make me forget, that there were dishonest men around me, and that I owed my preservation solely to the divine protection.

The coast of Tsiompa is picturesque, the country itself closely overgrown with jungle, and thinly inhabited by the aborigines, and by Cochinchinese and Malays. I could gain very little information of this region; even the Chinese do not often trade thither; but it appears, that the natives are in the habit of sending their articles, to some of the neighbouring harbours, visited by the Chinese.

Here we saw large quantities of fish in every direction, and good supplies of them were readily caught. By chance, some very large ones were taken; and a person who had always much influence in the deliberations of the company advised, that such should be offered to the mother of heaven, Ma-tsoo-po. The propriety of this measure I disputed strongly, and prevailed on the sailors not to enhance their guilt, by consecrating the creatures of God to idols.

From Pulo Condore the wind was in our favour, and in five days we passed the coast of Cochinchina. The islands, and promontories of this coast have a very

romantic appearance; particularly Padaran, Varela, and San-ho. Many rivers and rivulets disembogue themselves along the coast; and the sea abounds with fish, which seem to be a principal article of food with the natives. Hundreds of boats are seen cruising in every direction. The Cochinchinese are a very poor people, and their condition has been made more abject by the late revolution. Hence they are very economical in their diet, and sparing in their apparel. The king is well aware of his own poverty and that of his subjects, but is averse to opening a trade with Europeans, which might remedy this evil. The natives themselves are open and frank, and anxious to conciliate the favour of strangers.

On the 10th of July, we saw Teen-fung, a high and rugged, rock. The joy of the sailors was extreme, this being the first object of their native country which they espied. Teen-fung is about three or four leagues from Hainan. This island is wholly surrounded by mountains, while the interior has many level districts, where rice and sugar are cultivated. There are aborigines, not unlike the inhabitants of Manilla, who live in the forests and mountains; but the principal inhabitants are the descendants of people, who, some centuries back, came from Fuhkeen; and who, though they have changed in their external appearance, still bear traces of their origin, preserved in their language. They are a most friendly people, always cheerful, always kind. In their habits they are industrious, clean, and very persevering. To a naturally inquisitive mind, they join love of truth, which, however, they are slow in accepting. The Roman catholic missionaries very early perceived the amiableness of this people, and were successful in their endeavours to convert them; and to this day, many of the people profess to be christians, and seem anxious to prove themselves such.

Hainan is, on the whole, a barren country; and, with the exception of timber, rice, and sugar (the latter

of which is principally carried to the north of China), there are no articles of export. The inhabitants carry on some trade abroad; they visit Tonquin, Cochinchina, Siam, and also Singapore. On their voyages to Siam, they cut timber along the coasts of Tsiompa and Camboja; and when they arrive at Bankok buy an additional quantity, with which they build junks. In two months a junk is finished,—the sails, ropes, anchor, and all the other work, being done by their own hands. These junks are then loaded with cargoes, saleable at Canton or on their native island; and both junks and cargoes being sold, the profits are divided among the builders. Other junks, loaded with rice, and bones for manure, are usually despatched for Hainan.

During my residence in Siam, I had an extensive intercourse with this people. They took a particular delight in perusing Christian books, and conversing on the precepts of the gospel. And almost all of those, who came annually to Bankok, took away books, as valuable presents to their friends at home. Others spoke of the good effects produced by the books, and invited me to visit their country. Humbly trusting in the mercies of our God and Redeemer, that he will accomplish, in his own time, the good work which has been commenced, I would invite some of my brethren to make this island the sphere of their exertions, and to bring the joyful tidings of the gospel to a people anxious to receive its precious contents.

As soon as the first promontory of the Chinese continent was in sight, the captain was prompt and liberal in making sacrifices, and the sailors were not backward in feasting upon them. Great numbers of boats appeared in all directions, and made the scene very lively. We were becalmed in sight of the Lema islands, and suffered much from the intense heat. While there was not wind enough to ruffle the dazzling surface of the sea, we were

driven on by the current to the place of our destination, Soakah,* in Chaou-chow-foo, the most eastern department of Canton province, bordering on Fuhkeen. This district, is extensive, and closely peopled. The inhabitants occupy every portion of it; and must amount, at a moderate calculation, to three or four millions. Its principal ports, are Ting-hae (the chief emporium), Ampeh, Hae-eo, Kit-eo and Jeao-ping. The people are, in general, mean, uncleanly, avaricious, but affable and fond of strangers. Necessity urges them to leave their native soil, and more than 5000 of them go, every year, to the various settlements of the Indian archipelago, to Cochinchina, and to Hainan, or gain their livelihood as sailors. Being neighbours to the inhabitants of Fuhkeen, the dialects of the two people are very similar, but in their manners there is a great difference. This dissimilarity in their customs, joined to the similarity of their pursuits, has given rise to considerable rivalry, which, frequently, results in open hostilty. But the Fuhkeen men have gained the ascendency, and use all their influence to destroy the the trade of their competitors.

Our sailors were natives of this district, and anxious to see their families after a year's absence. As, however, our junk had no permit, we could not enter the river of Soakah, but had to anchor in the harbour of Nan-aou (or Namoh), whilst passage boats came in all directions to carry the men to their homes. Rice being very cheap in Siam, every sailor had provided a bag or two, as a present to his family. In fact, the chief thing they wish and work for, is rice; their domestic accounts are regulated by the quantity of rice consumed; their meals, according to the number of bowls of it boiled; and their exertions,

* On page 56, in our last number; Soo-ae-kea has been given as the Mandarin pronunciation of this name. This, it appears, is incorrect; but the Chinese characters, and, consequently, the Mandarin pronunciation, of this and several other names in the following pages, we are unable to ascertain; Mr G. having only incerted, in the MS. he left with us, the names of the places, according to their Fuhkeen pronunciation. *Ting-hae* is Ching-hae-heen, and *Jeao-ping* is Jeaou-ping-heen. *Hae-eo*, and *Kit-eo*, we believe to be Hae-yang-heen, and Kee-yang-heen. *Soakah* is a small port near the mouth of the Jaou-ping river

according to the quantity wanted. Every substitute for this delicious food is considered meagre, and indicative of the greatest wretchedness, When they cannot obtain a sufficient quantity to satisfy their apetites, they supply the deficiency of rice with an equal weight of water. Inquiring whether the western barbarians eat rice, and finding me slow to give them an answer, they exclaimed; "O, the steril regions of barbarians, which produce not the necessaries of life! Strange, that the inhabitants have not, long ago, died of hunger!" I endeavoured to show them that we had substitutes for rice, which were equal if not superior to it. But all to no purpose; and they still maintained, that it is only rice which can properly sustain the life of a human being.

When most of the sailors had left the junk, I was led to reflect on their miserable condition. Almost entirely destitute of clothes and money, they return home, and in a few days hurry away, again to encounter new dangers, and new perils. But, however wretched their present condition may be, their prospects for eternity are far more deplorable. Reprobates in this life, they tremble to enter into eternity, of which they have very confused ideas. They defy God, who rules over the seas; they curse their parents who gave them life; they are enemies to each other, and seem entirely regardless of the future; they glory in their shame; and do not startle when convicted of being the servants of Satan.

It was the 17th of July, when we anchored in the harbour of Namoh. The island, from which this harbour takes its name, is mostly barren rock, consisting of two mountains connected by a narrow isthmus, in lat. 36 deg. 28 min. N.; long. 116 deg. 39 min. E. It is a military station; it has a fort; and is a place of considerable trade, which is carried on between the people of Fuhkeen and Canton. The harbour is spacious and deep, but the entrance is difficult and dangerous.

The entrance of the Soakah river is very shallow; but numerous small craft, principally from Ting-hae, are seen here. The duties, as well as the permit to enter the river, are very high; but the people know how to elude the mandarins; as the mandarins do, the Emperor. Ting-hae is a large place, tolerably well built, and inhabited, principally, by merchants, fishermen, and sailors. The productions of the surrounding country are not sufficient to maintain the inhabitants, who contrive various ways and means, to gain a livelihood. There is no want of capital or merchants, but a great lack of honesty and upright dealing.

As soon as we had anchored, numerous boats surrounded us, with females on board. I addressed the sailors who remained in the junk, and hoped that I had prevailed on them, in some degree, to curb their evil passions. But, alas! no sooner had I left the deck, than they threw off all restraint; and the disgusting scene which ensued, might well have entitled our vessel to the name of Sodom. Parents prostituted their daughters; husbands, their wives; brothers, their sisters;—and this they did, not only without remorse, but with diabolical joy. The sailors, unmindful of their starving families at home, and distracted, blinded, stupified by sensuality, seemed willing to give up ought and every thing they possessed, rather than abstain from that crime, which entails misery, disease, and death. Having exhausted all their previous earnings, they became a prey to wreckless remorse, and gloomy despair. As their vicious partners were opium-smokers by habit, and drunkards by custom, it was necessary that strong drink and opium should be provided; and the retailers of these articles, were soon present to lend a helping hand. Thus, all these circumstances conspired to nourish vice, to squander property, and to render the votaries of crime most unhappy. When all their resources failed, the men became furious, and watched for an opportunity to reimburse their loss, either

by decit or force. Observing my trunks well secured, it was surmised by the sailors, that they contained silver and gold; and a conspiracy was formed to cleave my head with a hatchet, and to seize the trunks, and divide the money among themselves. In favour of this scheme it was stated, that I did not understand the use of money, and that they themselves could appropriate it to the very best advantage. All the persons who formed this plot were *opium-smokers;* the leader was an old sailor, and, nominally, my friend. Just as they were about to execute their plan, an old man came forward and declared to them, that a few days before he had seen the trunks opened, and that they contained nothing but books, which they might obtain without cleaving my head. Witnesses were then called, and it being satisfactorily ascertained that such was the fact, in regard to the trunks, they all agreed to desist from the execution of their plot.

In the midst of such abominations, the feeble voice of exhortation was not entirely disregarded, Some individuals willingly followed my advice. A young man, who had repeatedly heard the gospel, and anxiously inquired about his eternal destinies, was reclaimed; and, covered with shame and penetrated with a sense of guilt, he acknowledged the insufficiency of all moral precepts, if no heavenly principle influenced the heart.

My visitors were very numerous; they generally thought me to be a pilot or mate, and behaved very politely. In the long conversations I held with them, they seemed attentive, and not entirely ignorant of the doctrines of christianity; and they frequently noticed as a proof of its power, the mere circumstance, that one of its votaries stood unmoved, while the stream of vice carried away every thing around him. To these visitors I distributed the word of life; expressing my earnest wish, that it might prove the means of their salvation. There was one old man, who stated, that he had two sons, literary graduates,

whom, as he himself was hasting to the grave, he wished to see reading the exhortations to the world (so they call our Christian books). I enjoyed myself in the company of some other individuals, to whom it was intimated, that we should endeavour to establish a mission at this place, since so many millions of their countrymen were without any means of knowing the way of salvation.

The return of the captain, who had been on shore, checked the progress of vice. Being a man of firm principle, he drove out the prostitutes, and brought the men to order;—his vigilance, however, was in some instances eluded; but when those wretched beings had obtained their money (their great object), they, generally, of their own accord, abandoned the junk. I had now full scope to speak to those around me of the folly and misery of such conduct; and I was successful in applying the discourse to themselves. The Chinese, generally, will bear with just reproof, and even heap eulogiums on those who administer it.

Here I saw many natives famishing for want of food; they would greedily seize, and were very thankful for the smallest quantities of rice thrown out to them. Though healthy, and strong, and able to work, they complained of want of employment, and the scarcity of the means of subsistence.* Urged on by poverty, some of them become pirates, and in the night time surprise and plunder the junks in the harbour. When fourteen days had elapsed, all were anxious to depart, because their treasure was exhausted, and the opportunities for further expenditures were only the means of tantalizing and annoying them. As we were getting under weigh, an old man predicted, that we should have to encounter storms;

* In the department of Chaou-chow-foo, to which these remarks apply, as also in the neighbouring province of Fuhkeen, and in the adjoining department of Hwuy-chow-foo in this province, famine has very generally prevailed during the last few months. Pirates, consequently, abound, and insurrections have in several cases occurred: numbers of peasants also are induced, by hunger and want of employment, to join the secret associations of banditti which infest China, particularly its southern provinces.

but this did not deter us from proceeding. Many junks, loaded with sugar for the north of China, left the harbour in company with us.

On July 30th, we passed Amoy, the principal emporium of Fuhkeen province, and the residence of numerous merchants, who are the owners of more than 300 large junks, and who carry on an extensive commerce, not only to all the ports of China, but to many also in the Indian archipelago. Notwithstanding the heavy duties levied on exports and imports, these merchants maintain their trade, and baffle the efforts of the mandarins. They would hail, with joy any opportunity of opening a trade with Europeans, and would, doubtless, improve upon that of Canton.

On the following day, favourable winds continued till we reached the channel of Formosa (or Tae-wan). This island has flourished greatly since it has been in the possession of the Chinese, who go thither, generally, from Tung-an in Fuhkeen, as colonists, and who gain a livelihood by trade, and the cultivation of rice, sugar, and camphor. Formosa has several deep and spacious harbours, but all the entrances are extremely shallow. The trade is carried on in small junks belonging to Amoy; they go to all the western ports of the island, and either return loaded with rice, or go up to the north of China with sugar. The rapidity with which this island has been colonised, and the edvantages it affords for the colonists to throw off their allegiance, have induced the Chinese government to adopt restrictive measures; and no person can now emigrate without a permit. The colonists are wealthy, and unruly; and hence there are numerous revolts, which are repressed with great difficulty, because the leaders, withdrawing to the mountains, stand out against the government to the very uttermost. In no part of China are executions so frequent as they are here; and in no place do they produce a less salutary influence. The literati are very successful; and people in Fuhkeen sometimes send their sons to Formosa to obtain literary degrees.

Northerly winds, with a high sea, are very frequent in the channel of Formosa. When we had reached Ting-hae, in the department of Fuh-chow-foo, the wind, becoming more and more adverse, compelled us to change our course; and fearing that stormy weather would overtake us, we came to anchor near the island of Ma-oh (or Ma-aou), on which the goddess Ma-tsoo-po is said to have lived. Here we were detained some time. The houses on the coast, are well built; the people seemed poor, but honest; and are principally employed in fishing, and in rearing gourds. Their country is very rocky.

A few miles in the interior are the tea hills, where thousands of people find employment. The city of Fuh-chow-foo, the residence of the governor of Fuhkeen and Chekeang, is large and well built. Small vessels can enter the river; the harbour of Ting-hae is deep, and very spacious. We saw there numerous junks laden with salt, also some fishing craft.

When we were preparing to leave the harbour, another gale came on, and forced us to anchor; but instead of choosing an excellent anchorage which was near to us, a station was selected in the neighbourhood of rocks, where our lives were placed in great danger. The next day the storm increased, and the gale became a tornado, which threatened to whelm us in the foaming billows. The junk was exposed to the united fury of the winds and waves, and we expected every moment that she would be dashed in pieces. The rain soon began to descend in torrents, and every part of the vessel was thoroughly drenched.

For several days Egyptian darkness hung over us: with composure I could look up to God our Saviour, could rejoice in his promises, and was fully confident, that he would neither leave nor forsake us. I was almost the only person who ventured on deck; for it is customary with the Chinese, in bad weather, to take shelter and repose in their cabins, till the tempest is over. At the present juncture, they were dispelling their cares by sleeping and opium-smoking.

Notwithstanding all this, they formed a plot, principally on account of the riches which they supposed me to possess, to sink the junk, to seize on the money, and then to flee in a small boat to the neighbouring shore. Having gained some information of their designs, I left my cabin and walked near them with wonted cheerfulness. The ringleaders seeing this, and observing the approach of a Canton junk at the same time, desisted from their treacherous scheme.

It was most evident that these heroes in wickedness were cowards; they trembled, and their courage failed them, in the hour of approaching death. For ten days we were in suspense between life and death; when, at length, God in his mercy sent again his sun to shine, and clothed the firmament with brightness. I could now feel with Noah, and render praise to God our great benefactor. While I was thus engaged, some of our fellow-passengers went on shore; unconscious of the object of their visit, I was rather puzzled when I saw them returning in their state dress; but soon suspected, (what was true), that they had been to the temple of Ma-tsoo-po, to render homage to their protectress. At such an act of defiance, after such a signal deliverance, I was highly indignant, and rebuked them sharply. One of them held his peace; the other acknowledged his guilt, and promised, in future, to be more thankful to the Supreme Ruler of all things. He remarked, that it was only a pilgrimage to the birth place of the goddess, and that he had only thrice prostrated himself before her image. I told him, that on account of such conduct he had great reason to fear the wrath of God would overtake him; when he heard that, he kept a solemn silence.

(to be continued.)

MISCELLANIES.

PERSECUTION.—According to the New Testament, a church is a voluntary association of the disciples of Jesus Christ, to observe all that he has commanded them. But to the discipline or laws of such a church, only the voluntary members are subject. The laws of Christ's church are not designed for those, who, neglecting the commands and invitations of a merciful Redeemer with the greatest injury to themselves, choose to remain "without." Religious men, however, mixing themselves up with civil governments, have often abandoned the simple and just principle of a voluntary church, and have had recourse to pains and penalties, either to force the citizens of a state into a church, or to enforce its discipline on those who were not members. And on the other hand, there have been persons of power in nations, who have insisted on being considered members of christian churches, without possessing the requisite qualifications. No man, who will not submit to the holy laws of the Lord Jesus Christ, has any right to consider himself a member of any of his churches.

We have been led to these reflections, by various reports concerning the missionaries in the South Sea islands. If the missionaries do not protest against the chiefs' persecuting their subjects, or strangers, they will do exceedingly wrong. They should know, and teach the chiefs, who profess christianity, that the discipline of a voluntary society of christians, i. e. a christian church, ought not to be enforced as laws for the regulation of their subjects, generally.

"Those who colonized New England, removed from Holland to America, *as a Church*; and, little versed in the science of legislation, or political economy, they formed state laws, on the principles of the New Testament, and the discipline of the Church of Christ. They did not perceive the impossibility of managing a growing population, in a new country, by such means, without sacrificing either the liberty of the subject, or the purity of the church. At first, the body of the people were real christians, *and of one mind*, and it was some time before the erroneous principle on which their legislative code was founded, showed itself;"* —but afterwards, in their oppressive and persecuting measures towards Baptists and Quakers, the antichristian character of their church and state legislation manifested itself. Should these remarks reach the missionaries in the South Sea islands, we hope they will consider the subject deeply, and dispassionately, and take these hints in

* Ormes life of Dr. Owen, p. 256.

good part. Perfect liberty of conscience, and liberty of religious profession, are alone compatible with the gospel rule, to do to others as you would have others do to you. A forced or hypocritical profession of Christianity, neither does honor to the Saviour, nor good to his church, or to the individual, who is menaced or bribed by people in authority, to become a nominal christian. "Sincerity and truth" are indispensable requisites for the servants of Him, who can and does search the hearts of the children of men.

The Bible.—Our opinions and judgment of the Bible will vary according to the state of our minds. When prosperity is enjoyed, and impiety fills the soul, the Bible with all the invaluable knowledge it reveals, will be lightly esteemed: but in adversity, with the religious principle predominating in the mind, the Bible will be viewed as a pearl of great price. Compared with all the books, deemed sacred, of the western world, the superiority of the Bible is infinite. And since the sacred books of the eastern world—of India and China,—have been investigated, the Bible still holds a pre-eminence that no words can express. There is an effulgence of light and glory, a degree of majesty and mercy, shining forth in the pages of the Bible towards sinful creatures of the family of man, that indicates, to every serious and pious mind, its divine origin.

When contrasted with the sacred books of China, how poor in conception, how mean in execution, do the latter appear! The sage of China, who has been honored and idolized more than twenty centuries, is utterly insignificant, when put in competition with the herdsmen and fishermen of Galilee. But a sound eye alone can truly discern colours; a healthy palate only can distinguish tastes; a virtuous mind alone will believe the truth; and only a pious one will love and value the Bible. We maintain that *man is accountable for his moral tastes and his belief.** We feel assured that many of our readers, who have gone to their Bibles to obtain saving knowledge, who have gone thither to obtain consolation in the hour of distress, will join with us in adopting the language of the following lines.

This little book I'd rather own,
Than all the gold and gems
That e'er in monarchs' coffers shone,—
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,

* The Lord Chancellor of England said, at the University of Glasgow (from whence also the accompanying verses emanated), that it had "*gone forth into all the world, that man was not accountable for his belief.*" This erroneous sentiment has "gone forth," we fear, even to China;—but in this further east, there are, we hope, not a few, who on very substantial grounds, are of the contrary opinion.

And diamonds all the stars of night,—
This book were worth them all.

Ah, no!—the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest woe;
And those who seek this book in tears,
Their tears shall cease to flow.

(From the Glasgow Courier.)

OBEDIENCE TO THE WORD OF GOD.—"Speak unto the children of Israel, that they go forward." Exod. 14, 15. The circumstances under which this command was given, were very extraordinary. With the waters of the Red sea at a short distance off, in the line of their route, how could they go forward many steps, without rushing into the sea to be drowned? However, since the order was issued by the Almighty, they thought it right to obey, and the result proved it to be so.

This may be applied to the command of Him, who has "all power in heaven and in earth," to his church;—"Go into all the world and preach the Gospel to every creature." The difficulties in many places seem insurmountable,—as in China, Japan, Corea, for example. Human prudence may say the attempt is absurd. But power and authority, possessed by the divine Saviour, remove all idea of absurdity, from the act of obedience in the humble christian. The voice from on High is—Speak unto all servants of Christ, that they *go forward*.

METEMPSYCHOSIS.—In a note to his European master, a native servant, afflicted with sickness, thus writes;—"I send respectful acknowledgments for the money you bestowed on me. I am but little better. If it be my fate to die, I shall, in the next life as a horse or a dog, render a recompense to you."

The notion entertained by the poor man is, that of metempsychosis, or return of souls to this world; some as human beings, and others animating brute beasts. The young man possesses good natural talents, and has had a tolerable education, very superior to most of those who enter the service of foreigners. He has, moreover, often heard the doctrines of the gospel, but rejected them with the proud feelings of a Confucianist, and a Chinese.

Judging from the language of his note, his mind is humbled; but instead of fleeing for refuge to the Saviour of mankind, he clings to the miserable hopes, to which his note alludes. The reader may here see a specimen of what natural reason has

done for the millions of China, during thousands of years; and the deist of Christendom may see what his own attainments would have been under a different hemisphere.

Heterodoxy.—Something like this is denoted by the Chinese phrase *Seay-keaou*, "deflected or depraved doctrines." Heterodox sects are, from time to time, rising up in China; but we have never been able to discover any thing which might be called the standard faith; nor yet that those who embrace the "Seay-keaou" hold any speculative opinions which distinguish them from those who receive the Ching-keaou,—"the correct or orthodox doctrines." At Peking, recently, a new sect has arisen, called the *Hung-yang-keaou*. The word *yang*, is the superior of the much-talked-about dual powers, *Yin* and *Yang*. The word *Hung* denotes red; but what the "red yang doctrine" means, we cannot even guess. The leader healed the sick, and drew away disciples after him. He is now dead, and his followers burn incense to his manes, as a sort of divinity. The Emperor has been rather severe in punishing these people, and many of them have been thrown into prison, scourged, and transported.

In the spring of this year the cold was of long duration, and indicated an unfavorable season; on account of which one of those persons, called *Yushe*, who are permitted to address the Emperor on all occasions, wrote to his Majesty, suggesting that Heaven was displeased at the imprisonment and banishment of so many of these sectaries, many of whom were, probably, innocent. To this suggestion the Emperor has given a reply, sharply reproving the Yushe for his presumptuously and rashly referring to Heaven's ways, in matters which come under the ordinary routine of government. He, moreover, denies the allegations of his adviser concerning the signs of the weather, and innocent people being involved. He insists on the propriety of punishing those who set up for heads of sects, medical or otherwise, and attach disciples to themselves. He disapproves of all associations of the people. It is impossible, he says, to tell what they may grow to. And he has, finally, increased the severity of the law against them; deciding that whoever is transported, as a punishment for heading or belonging to these *Seay-keaou*, shall never be forgiven, or included in any general or special pardon granted on extraordinary occasions.

In the documents, of which we have above given the substance, though several of the heterodox sects are named, the *Teen choo keaou* (or the Roman Catholic religion), is not especially noticed. It, however, in Chinese, is often called by the general epithet *Seay-keaou*. For several years past nothing has appeared in the Peking Gazette against the Christians; from which it may be inferred, that his Majesty does not encourage reports sent to him on the subject.

RELIGIOUS INTELLIGENCE.

MALACCA.—It is generally known, that the laws of China forbid emigration; and it is equally well known, that thousands of the sons of Han have become the inhabitants of the Eastern archipelago, and of that vast extent of country situated between China and Hindostan, —comprehending the Burman empire, the kingdoms of Tonquin, Cochinchina, Camboja, Siam, Laos, and the peninsula of Malacca. In several of these countries, during the last twenty years, interesting establishments have been formed, with a view to meliorate the condition of the ignorant, by increasing and extending the knowledge of the word of God. All these undertakings are in their incipient state, yet few persons are fully aware of the amount of work which has been accomplished; and fewer still know what anxieties and trials have already been experienced. The best and the last energies of the Milnes and Mrs. Judson, and others alike worthy and self-devoted, have not been spent in vain: their works live after them.

Within the time and the regions above specified, the Scriptures have been translated into several different languages and dialects, and have been circulated to the amount, probably, of some ten thousands of copies. More than 140,000 of tracts had been published 12 years ago; since that date, many times that number have been put in circulation; and thousands of children and adults have been instructed in the several schools now in successful operation. In the future numbers of this work, we will endeavour to present, from time to time, accurate statistical and detailed accounts of all these several establishments; the oldest of which, we believe, was commenced in 1815, at Malacca. We will here give a succinct account of the several departments of this mission, according to the reports published in June, 1831. We have letters, however, down to June 1832, from which we are happy to learn, that the mission continues to enjoy prosperity, though the labourers are exceedingly few. From the letters we may make some short extracts.

Chinese Schools.—The number of boys in these is, on an average, 200; the number of girls is 120. The Chinese of Malacca are, principally, the descendants of persons who emigrated from China some centuries ago; and, until the mission schools were established, their children were very generally without instruction. From "necessity," native masters and native books have been introduced into several

of the schools, though christian books are used in all of them; and "it is to be devoutly hoped that, at no very distant period, christian books alone will be employed by the natives for religious purposes, whether they continue to use their own for literary objects or not. More children are under instruction now than at any previous period, and the mission is evidently gaining strength from year to year."

Malay Schools.—Three of these are now connected with the mission; including a small girl's school, supported by private subscription, the whole number of children is 107,—60 girls, and 47 boys. "When the present aspect of this department of the mission is contrasted with its unpromising appearance for some considerable time previously, we cannot but rejoice in the gratifying decline of prejudice evinced by the Malays, and the pleasing prospect of usefulness which is hereby presented among them."

Kling Schools.—These are two in number, containing together about 32 children, boys and girls; they are supported, we believe, by private subscriptions.

Indo-Portuguese Schools.—At these the aggregate attendance of children, both male and female, is about 100.

Anglo-Chinese College.—This institution was commenced in 1818, and is the only protestant college this side of the Ganges. The following is the general plan of the institution.

N

I. "*Name.*—*The Anglo-Chinese College.*

II. "*Object.*—*The reciprocal cultivation of Chinese and European Literature.*—On the one hand, the Chinese language and literature will be made accessible to Europeans: and on the other hand, the English language, with European literature and science, will be made accessible to the Ultra Ganges nations, who read Chinese. These nations are, China, Cochinchina, the Chinese colonies in the eastern Archipelago, Loo-choo, Corea, and Japan. The Malay language, and Ultra-ganges literature, generally, are included, as subordinate objects.

III. "*What advantages the College proposes to afford to students.*—1. The College will be furnished with an extensive library of Chinese, Malay, and European books.—2. The assistance of European professors of the Chinese language, and of native Chinese tutors. The European professors will be Protestants.—3. A fund will be formed for the maintenance of poor students.—4. To European students, the Chinese language will be taught, for such purposes as the students choose to apply it—to religion; to literature; or to commerce.—5. To native students, the English language will be taught, geography, history, moral philosophy, and christian theology, and such other branches of learning or science, as time and circumstances may allow.—6. There is at the station an English, Chinese, and Malay Press, which literary students may avail themselves of. And it is intended, ultimately, to form

a Botanical Garden in connection with the College, to collect under one view the tropical plants of the eastern Archipelago.

IV. "*Students to be admitted.* Presons from any nation in Europe, or from America; persons of any christian communion, bringing with them proper testimonials of their moral habits, and of the objects they have in view; persons from European or other Universities, having travelling fellowships; persons belonging to commercial Companies; and persons attached to the establishments of the official Representatives of Foreign Nations, who wish to become acquainted with the Chinese language, will be admitted.—Also native youths, belonging to China, and its tributary kingdoms, or to any of the islands and countries around, who either support themselves, or are supported by christian societies, or by private gentlemen, who wish to serve them, by giving them the means of obtaining a knowledge of the elements of English literature, will be admitted."

For fourteen years, amidst many difficulties and discouragements, this institution has continued in successful operation. Its influence not only over the Chinese, but over the Malays and other inhabitants of Malacca is far from inconsiderable. It must be highly gratifying to the friends of christian education, to know that the college has enjoyed so much prosperity. We believe with others, who understand well its history and its design, "that it is an institution which requires only to be more generally known, to have its important objects universally appreciated." It has already been the means, under God, of great good; divine turth has been communicated, ignorance and prejudice, with many of their accompaniments, have been removed, and changes wrought over which holy angels have rejoiced.

Several students left the college last year; and nine others were admitted; making the number then "on the fund" twenty-four. Some of the members of the senior class assist in teaching the juniors; and there are others now in the saminary, who promise to be useful in the same way.

Preaching.—From the commencement of this mission, the gospel has been preached with various success, and often in four different languages. By private munificence a Chapel has been built, in which, on Sundays, at 10 o'clock A. M. a Chinese service is held; at 2 P. M. the scholars and teachers from the Chinese boys' schools are assembled for the purpose of catechetical instruction; immediately after this, the Portuguese service is commenced; and a Malay service has formerly been, and will soon be again established in the evening. There is also an English service in the chapel; some of the senior students of the college cheerfully attend at this service, as they do also "at the two week day evening services at the schools."

The Press, is a very efficient part of the mission at Malacca.

In *Chinese*, the blocks for a new octavo edition of the Sacred Scriptures have been completed, and nearly the whole of an edition struck off; "The Domestic Christian Instructor" in 4 vols. octavo, by Dr. Morrison; a new edition of Dr. Milne's most popular tract—"Conversation between two friends,"—"and some smaller tracts," have been completed. In *Anglo-Chinese*, the "Notitia Linguæ Sinicæ," which we intend noticing hereafter, has been published. Also in *English*, *Malay*, and *Indo-Portuguese*, some small works have been printed.

Books distributed.—The report before us includes a period of eighteen months; during which time 4,062 portions of the New Testament, and 26,209 religious tracts were distributed.

Singapore.—Our letters from Singapore are up to the 17th ult. We are happy to learn that "a cheerful and industrious spirit is apparent among almost all classes, and especially among the Chinese." In going among the Chinese, says a missionary, they "recognise and hail me gladly, and receive the books as cheerfully as ever. That a portion of true knowledge is widely entertained, is manifest by these two simple facts; *first*, the people frequently say, the moment they see us and the books, that our religion denounces all idols and false gods; and, *secondly*, they repeat, that Jesus is the only Saviour. A brighter day, I think, is fast dawning on these benighted lands. May the Lord, the sun of righteousness, soon arise upon them, in all His glory and strength."

LITERARY NOTICES.

Chinese Biography.—In the larger histories of China, biographical notices of eminent persons are introduced; but they are, generally, mere skeletons. Like a great deal of Chinese history, there is nothing but bone,—no flesh and skin, to fill up and beautify the body. The name of a person,—when born, where he lived,—what offices he held,—and when he died,—make up a biography; and these facts are told, generally, in a stiff, dry style, or ill-connected patch-work; *done* by some copyist, who is hired to make quotations, at so many Taels per month.

The large biographical work called *SingPoo*, was compiled on the singular principle of excluding all bad men. The author has, accordingly, left out Tsaou-tsaou, who was the Napoleon of his age and country.

The Chinese biographers do not exclude ladies from their pages. Queens or Empresses are noticed in sections by themselves. In the 21st volume of the Suh-tung-che, there are biographical accounts of the Queens of the eastern Tartars,

in the 10th century, when the tribes of that region went by the name of Leaou. The wife of the founder of that name was, like many Chinese ladies in olden times, a great military genius, and greatly assisted her husband, in his stratagems of war. Her name produced an effect on all the surrounding barbarians, like the shock of an earthquake. To intimate that she was second only to the Queen of Heaven, she was called "Queen of Earth,"

As the Tartar family now on the throne of China, consider these ancient Leaou as their ancestors in the work named above, they have given notices, in the Chinese language, of the legends of former days, and of the attacks made upon the Chinese of that period. According to this authority, the Queen of Earth, who had so materially assisted her husband in life, wished to be interred with him at his death; but her kindred and all the officers of state remonstrated with her and dissuaded her from doing so. Being prevented dying with her Lord, she cut off her arm and plased it in his coffin, to accompany him to the grave.

The Chinese historians, however, give a different version of the affair. The Queen of Earth compelled a hundred of her military officers, who were offensive to her, to descend to the grave with their master. When it came to the turn of General Chaousze-wan to go and be put to death, he refused to march. The Queen then said to him, "What! will you not go and see your Sovereign, to whom you were so intimately related?" "No,"—replied the General, "none is so nearly related as your Majesty. Why do you not go?" She then said, I will cut off my arm and send it to accompany him: which was forthwith done, and the General allowed to escape con-humation with his deceased master.

The Queen of Earth lived to the age of seventy-five, taking an active part in war and polities. Her son Tae-tsung changed her title to a still more honorable one, and added a great many magnificent epithets. It runs something like "the Celestial Empress, abundant in virtue, most beneficent, flamingly illustrious, superlative in simplicity."

PERIODICALS. The American Quarterly for September 1831, and the British Critic for Jan. 1832, are both in China. In these publications there is a great deal of good writing, and a considerable amount of good religious principle. The Quarterly has taken charge of two topics in unison with our Repository; *viz*, The Am. Religious Tract Society, and the "Missionary Question." The Articles are, we presume, by different hands; but of that we are not sure. They are both of them about eight tenths, as the Chinese say, of what we should like to see, so far as religion is concerned. We never much like a christian, when Christianity is the theme, putting himself in the position of a mere *Observer*. Frigid observers, who care not which argument prevails, whether the Saviour or his enemies seem to gain the day—*He* will assuredly gain it—are not much to our

mind. Captain Otto von Kotzebue the Russian, is set against the American Naval Chaplain C. S. Stewart, with an evident leaning in favour of the latter, in consideration of the justice of his cause. The two witnesses are examined acutely and dispassionately, on the subject of South Sea missions. The arguments are taken chiefly from Tahiti where the English, and not the American missionaries were the actors. This selection of witnesses seems very fair in the Reviewer, although eventually it amounts only to this, if so much may be said for English missionaries at Tahiti, how much more may be said for the American missionaries at the Sandwich Islands; who, it is affirmed, are generally superior to the former. This savors a little of national partiality to which many good people are,—very erroneously we think —subject. However, we consider the article headed "Missionary Question" in the Quarterly, a very faithful portraiture of the subject.

In the British Critic, which is considered the organ of the "High Church Party," as the phrase is in that country—there is an interesting and well-written paper on "Church Reform." Here no fundamental principle is abandoned, but it is fully admitted that there is much room for *improvement*,—not in doctrine, but in the quantity of liturgical service, and in discipline. The Critic proposes dividing the usual morning service, into two parts, i. e. the morning prayers to be one part, and the Litany with the Communion service the other part. Let the one and the other be read two sundays alternately every month, in order to shorten the devotional reading, which, by its length, wearies the spirit of devotion, even in the most devout. Another modification, (which the American Episcopal Church has already adopted,) is to change the words in the burial service, which give unqualified thanks to the Almighty for removing all sorts of brothers and sisters, from the land of the living. There is reason and religion in this;—for, we hold it to be pernicious to the ignorant and vicious, to have it appear on the face of the service, that all persons indiscriminately are sent to the *rewards of virtue.* We will not enter into the subject, but only say that we most cordially agree with the British Critic in this matter. We have in some strong cases, when using the burial service, felt ourselves under a necessity of qualifying the sentence alluded to, in order to read it with sincerity. which we consider essential to a good conscience.

The second Aarticle is a defence of Episcopacy against the Congregationalists of England. As forms of ecclesiastical polity are not by us deemed essential to vital Christianity, we waive the subject. Of much on the first topic—"An Introduction to the Christian religion"—we most heartily approve, and in its publication we sincerely rejoice.

An English and Japanese, and Japanese and English Vocabulary; by W. H. Medhurst. Batavia, 1830.

The day may not be far distant, when the rulers of Japan shall change their policy, and admit to their coasts, foreigners of every nation, who may wish to visit "the counry of the rising sun." In situation, size, and local advantages, Japan is not very unlike Great Britain; and, if she speedily receives those precepts of righteousness which alone can exalt a nation, she may, ere many generations have passed away, prove no mean rival of that western "Queen of Isles." The deadly hostility, which the inhabitants of Japan once manifested towards foreigners has, we apprehend, abated, —not entirely, but in a great degree. And if we have been rightly informed, the heir-apparent,—a young man,—is remarkably enterprising, intelligent, liberal-minded, fond of foreigners, and anxious to improve the condition, and elevate the character of the nation. We are anxiously waiting for the return of the "Lord Amherst," by whose voyage to the eastward, we hope much information will be obtained on these matters.

But to the "Vocabulary,"—which, considering the circumstances of its publication, is an exraordinary book, and by no means a bad one, estimating only its intrinsic value.—"The author has never been in Japan, and has never had an opportunity of conversing with the natives."—And "it must be remembered that the work has been executed at a lithographic press, by a self-taught artist, and in a warm climate, where the lithography often fails; also that the whole has been written by a Chinese, who understands neither English nor Japanese." The execution of the work seems to have been an experiment; and we think, a very satisfactory and successful one. This "first attempt" shews what can be done; while the book itself will be a great help to those who wish to acquire a knowlegde of the Japanese language.

The work is an octavo, of 344 pages, in two parts. "The title of Vocabulary has been preferred to that of dictionary, as the work does not profess to include every word in either language; the second part, however, contains nearly seven thousand words, and might have been increased to double that number, had many words of Chinese origin been introduced, or others about which some doubt existed."

"Thus," we are informed, "a mere vocabulary has been produced and one too of few pretentions and many defects, but such as it is, the compiler casts it upon the indulgence of the public, hoping that it will not be hardly dealt with."

The Japanese alphabet consists of forty-eight letters; and, with but few exceptions, the letters are all distinct syllables, and are to be pronounced just as they stand in the alphabet, without mutilation or change. We cannot extend this notice; but shall endeavour, at another time, to give a more complete account of that language, together with some statistics respecting that people, so long shut out, or rather who have so long excluded themselves,—from the great society of nations

JOURNAL OF OCCURRENCES.

Rebellion.—A Peking Gazette of the 29th May, contains an account of a great victory gained over the mountaineers in Hoonan, a few days previously.—"The rebels having invaded a district in the level country, and taken a small town named Ping-tseuen, our troops (says Governor Loo-kwan, in his despatches to the Emperor) attacked them on all sides, and prevented their escape into Canton province. The rebels, however, still kept possession of the town, from the walls of which they fired on and greatly harassed our troops; till about forty of the latter advanced, under cover of their shields, and leaped on the walls. At the first onset they were thrown back and several wounded; but they rallied—and more troops coming forward to support them,—again mounted the walls, and cut down above a thousand of the enemy. The rest of the rebels then feigned to offer submission. But Lo-sze-keu (the commander-in-chief) refused it; and placing two divisions, under Lieut. General Ho-lung-woo, on the north and west sides of the town, to prevent any escape, he himself advanced on the south and east sides. A cannonade was then opened on the town and 'fire balls' thrown in among the rebels, by which means large numbers of them were killed and burnt. But they still obstinately continued to return our fire; our troops, therefore, made a sudden rush among them, killed about a thousand of them; and took prisoners several of their chiefs. They, however, succeeded in again closing the gates on us. But Lo-sze-keu urged and excited a more vigorous attack; our men rushed forward, fearless of danger; and the rebels were routed, but maintained a running fight, till coming between two bodies of our troops, they were slain to the number of two or three thousand. Among prisoners taken were two sons of Chaou-kin-lung,—two chiefs, Chaou-wan-fung and Le-tih-ming,*—besides 50 inferior persons. Ten cannon and above3000 small arms also were taken. The fighting lasted ten days, from the 5th to 15th of May, and about six thousand of the rebels were killed or taken prisoners. The remnant do not amount to one tenth of their original number. It is hoped that in a few days the chief rebel himself will fall into our hands."

The Emperor expresses himself highly gratified with the news of this victory, and with the conduct of his officers. He directs the Tribunal of office to deliberate what honors shall be conferred on the the three principal officers, Governor Loo-kwan, and the two Generals Lo-sze-keu and Yu-poo-yun. The list of presents bestowed on the meritorious officers is curious;—"To Loo-kwan, one feather-case of white jade, (this is a small tube, into which are inserted the peacocks' and other feathers sometimes bestowed by the Emperor),—a finger ring of white jade,—a small knife (this is for cutting meat, and is coupled with a pair of chopsticks),—a pair of large pockets, with yellow strings and coral ornaments, (these are for mere ornament, not use, and are worn behind),—and four small pockets.—To Lo-sze-keu," &c., similar presents are bestowed.

While victory has thus crowned the Imperial arms in the adjoining province, the rebels have given up the contest in that quarter, and have turned round to defeat the army of this province, which is acting under the immediate directions of Governor Le. It was stated in our last number, that there had been some "hard fighting." A despatch to the Emperor from Gov. Le contains some interest-

* The same who was formerly stated by the Chinese, and in this work (p.41.), to be their king.

ing particulars; which, with credible reports now current here, give the war a very unfavourable aspect,—so far at least, as the "Great pure dynasty," is concerned.

The Governer, it appears, on arriving at the seat of war, was determined to pursue the rebels speedily and without mercy. Fifteen of the Yaou-jin, who fell into his hands, were accused of being spies, and instantly put to the sword.

By the help of maps, spies, counsels, &c., arrangements were made for a desperate onset; and about 2 o'clock, June 20th, the Imperial troops were in motion. In five divisions, and by five different passes, they attempted to enter the territory of the "Golden Dragon;" but were repulsed, with considerable loss, at every point. About *eighty officers fell;* the number of *privates*, who perished, is not stated. For an event so untoward his Excelleney betrays not a little solicitude, and makes some statements in extenuation. The ruggedness of the hills, the narrowness of the passes, and the mode of warfare adopted by the rebels, &c., are carefully mentioned. The explosion of a magazine of gunpowder, fired by the Dragon's men, did great damage.

The courage and exploits of several of his Majesty's officers, are noticed with approbation, by Governor Le; the conduct of others is severely censured.

The Imperial commissioners, Hengan and Hoo-sung-ih, accompanied by a body of troops, arrived at Leenchow from Hoo-nan, on the 26th inst.

The latest accounts from the hills state, that the military are exceedingly displeased, because the Governor, in his despatches to the Emperor, has *concealed the loss of privates and uncommissioned officers.* The survivers say, "there is no use in our sacrificing our lives in secret: if our toils are concealed from the Emperor, neither we, nor our posterity will be rewarded." The mutiny rose to such a hight, as to induce his Excellency to send a Courier after the original despatches, in the hope of overtaking them, and of making such additions as would satisfy the soldiery. Under these circumstances, the mountaineers are said to have sent out a challenge to meet the Governor in a pitched battle.

A GOD PROMOTED BY THE EMPEROR. Chang-ling, the great hero of Cashgar, has memorialized his Majesty, to inform him that, during the late attack of the rebels on that city, they endeavoured to inundate it by cutting a channel and turning the course of the adjoning river. But the Lung-shin (Dragon god), who presides over rivers and seas, prevented the design being effected. For this "divine manifestation" in favour of the Imperial cause, the Emperor has ordered a *new title* to be given to the god, a *new temple* to be built, and a *new tablet* to adorn it.

BEGGARS. Sturdy beggars in Canton have attracted the attention of Government. They go about in companies,—men, women and children; representing themselves as distressed by inundation, drought or famine, and insist on being supported by the forced contributions of the industrious inhabitants. Government disallows them; but they continue their annoying excursions notwithstanding. They are called San-min, "scattered or dispersed people."

Postscript. A rumour is abroad here, that Kin-lung, the leader of the rebel mountaineers, has changed the scene of action, and made a descent on the borders of Kwang-se province.

A small detatchment of troops passed this city, on the 23d inst., and another on the 28th, on their way to join the Imperial army under command of Governor Le; and 2000 more are ordered from Canton.

The weather has, thus far during the present season been remarkably cool; and much rain has fallen. The first crop of rice, in the immediate vicinity of Canton, is said to be very good; but in the eastern parts of the province the people are suffering much by famine; and the villages, as in several other places, are harrassed by banditti